A Se

mon no lesse fi

full then famo

Made in the year

our Lord God. M. C

lxxxviij. and founde

out hyd in a

wall.

Which Sermon is here set forth by the old copy, without adding or diminishing saue the old & rude English here and there amended.

Imprinted at London by John Awdely.

1573.

BIBLIOTHECA BODLEIANA

To the christian Reader.

LOe Christiã Reader, while the world not slumbred, but routed and snorted in the deepe and dead sleepe of ignorancie, some liuely spirites were waking, and ceased not to call vpon the drousy multitude of men, and to styrre them vp from the long dreames of sinful liuing, that once at the last they wold creepe out of darkness and come forth to the hot shining stante of Gods worde, that both the sil this misses of their hartes might be driuen away, and also their heauy and dying spirits recreated, refreshed, and quickned. So that no man can alledge that in any age there wanted Preachers of Gods word: For he that keepeth Israel sleepeth not, ne slumbreth. And though thorowe his secreto counsayle, he sendeth more labourers into his haruest at one time, then at another, yet he hath euer some to weede, to reape, to gather sheaues together into the barnes of euerlasting life Reade therefore diligenly this litle Sermon so long sithens writen, and thou shalt perceiue the same quicke spirite in the Authour therof, that thou now marueilest at in other of our time. He sharply, earnestly

and wittely rebuketh the syns of all sortes of men, and speaketh as one hauing authoritie, and not as the Scribes and Pharises, which with their leaden and blunt dartes could neuer touch the quicke, though they haue occupied, and worne the Pulpites so many yeares. The woord of God is lyuelye and mightie in operation, and sharper then any two edged swoorde, and cutteth euen vnto the diuision of the soule, and of the spirite, & of the ioyntures and mary. &c. Wherefore eftsoones I exhort thee to reade this little treatise diligently, and not onely to reuerence antiquitie, and the lyuely spirite, and word of God therein, but also to learne both to acknowledge, and moreouer to amende the wyckednes of thy lyfe, which God graunt for his Christes sake.

(.:.)

¶ A godlye and famous Sermon, made in the yeare of our Lord. 1388.

and found in a wall.

(***)

LVKE. XVI.

Redde rationem villicationis tue.

Come, geue a reckoning of thy Baily-wyke.

CHryst the authour and doctor of all truth, in hys Gospell likeneth the kyngdome of heauen to a housholder, saying on this wyse: Like is the kingdome of heauen to a housholding man, that went foorth fyrst in the morning to hire workmen into his vineyard, so did he about the third hour, the sixt, the ninth & the eleuenth: And as he found men stading idle, he said to them: Why stand ye here vnoccupied? Go Math. xx.

ye into my vineyard, & that that is duty I shal geue you. And whē the day was ended, he called hys Steward and bad that he should geue euery man a penny.

Spiritually e this householder is our Maister and Lord Christ, the true householder and head of his Church here in earth: which calleth men in diuers houres of the day, that is, in diuers ages of the world. As in the tyme of Nature he called by inspiratiō Abel, Enoth, Noe, Abraham, and other like. In tyme of the olde lawe he called Moises, Dauid, Esay, and Jeremye, with the Prophetes. And in the time of grace he called the Apostels, Martyrs, Confessours, and Virgins. He called also some in Childhoode, as John Baptist: Some in their youth, as John the Euāgelist, some in mid-

dle

die age, as Peter and Andrewe, some in their latter daies, as Gamaliel, and Joseph of Aramathy. And all these be called to labour in the Lordes vineyarde, that is his Church, yea and that sundry waies. For right as ye see that in trimming of this materiall vyne, there bee diuers labourers: For some cut away the braūches that be voyde, some vnderset and laye abrod the vyne, yea some pare away the old earth, and laye newe to the roote, which offices be all so necessari to the vine, that if any of thē faile or want, it shall be either let, or vtterly destroy the growing of the vyne. For vnlesse the vyne be cut, she will waxe wylde, except she be railed vp and laid abrod, weedes & nettles will soone ouergrow her. And if the roote be not latted with new and freth

doong, for feablenes she wil wape barren. No lesse nedefull in Theistes Church be these three Officers, Priesthoode, Knighthoode, and Labourers. To Priestes or Preachers, it behoueth to cut away the boyde braunches of syn, with the sword of Gods woorde. To Knyghthoode it becommeth not to let wrongs and theftes to be done, and to maintayne Gods law, and them that be teachers thereof, yea and, to keepe the land from insurrection and inuadyng of other landes. The Labourers must labour bodely, and with sore sweate get out of the earth bodely sustenance, both for them selfe and for other. And al these estates be so nedefull to the Church, that none may well be without other. For if Priestes wanted, the people for default of knowledge of Gods

woord,

woꝛde, would ware wylde in vices, and so dye ghostly. And were not knighthood, and men to rule the people by law and hardynes, theeues and enemyes would so increase, that no man could lyue in peace. And but foꝛ Labourers, both Prieſtes and Knights muſt become Artificers, Plowmē, and Heards, oꝛ els muſt foꝛ default of bodely ſuſtenance dye.

And thereforꝛe ſayth the great clarke Auicenna: that euery vnreaſonable beaſt, yf it haue that that nature and kinde hath oꝛdained foꝛ it, as kynde geueth it, is ſufficient to liue by hym ſelf, with out any help of other of the ſame kinde: As if there were but one hoꝛſe, oꝛ one ſheepe in the woꝛld, yet if he had coꝛne and graſſe, as Nature and kinde hath oꝛdained foꝛ ſuch a beaſt, he ſhould liue wel inough. Auicena.

Comparatio.

inough. But if there were but one man in the world, although he had all the good that is therein, yet for want of other he should die, or his lyfe should be worse then if he wer not. And the case is this: For that thing that kynde hath ordained for mans sustenaunce, without others preparing or altering, then it hath of kynde, accordeth not to hym. As if a man haue corne, as it commeth from the earth, yet it is no meate fyt for him, vntyll it be by mans craft chaunged into bread. And though he haue flesh or fysh, yet whyle it is raw, and not by mans labour sodden, rosted, broyled or baken, it is not fyt for mans sustenance. Euen so the wooll that the sheepe beareth, must needes by diuers craftes be altered and chaunged, or it be able to cloath any man.

And

And truly one man by hym selfe should neuer do all these labours, and therefore sayth thys Clarke, that it is needefull that some bee husbandmē, some men of occupations, some Marchaunts to fetch that that one land wanteth, from an other where it is plenty.

And surely this one thing should be a great cause why euery estate should loue other, and men of one craft shoulde neyther hate nor despise men of an other craft. For one of them is so needefull to another, that oftē times those crafts that seeme most vnhoneft, myght worst bee forborne. And thys I dare say, that he that is not ladoyng in this world, eyther in studying, prayng and preachyng, as it behoueth Clergye men for the healthy of the people: Or in defendyng the causes of the needye, in

fighting

fighting against tyrantes and enemyes, whych is the office of knightes: Or in labouryng on the earth, as in diuers craftes, which partaine to the Labourers, when the daye of reckoning shall come, that is the end of this lyfe, right as he lyued here without labour or trauail, so shal he want there the reward of the penny, that is the endles ioyes of heauen. And as he was liuing here after no state nor order, so shall he then be put into that place where is no order, but euerlasting horror and sorrow, that is, in hell.

Iob. x.

Wherefore let euery man see to what state God hath called hym, and lyue therein by labour, according to his degree. They that be labouring men or craftes men, do it truly. If thou be a Seruant or a bondman, be subiect, and liue in dread

6. Cor. vij.

1. Pet. iij.

read to displease thy Maister or Lord for Christes sake. If thou be a Marchaunt, deceiue not thy brother in chaffering. If thou be a knight or a Lord, defende the poore and needy man, from such as would harme him. Thou being a Iudge or a Iustice, go not to the right hand for fauour, nor to the leaft hand, to punishe any man for hate. Thou that art a Priest, instruct, prayse, and reproue. Instruct the ignoraunt, prayse the obedient, and reproue the disobedient to God. Thus euery man ought to labour a trauail after his degree: For when the euening commeth, that is, the end of this world, then shall euery man take reward good or bad, after as he hath laboured here. 1. Thes. 4. 30. dis. 2. Tim. 4.

These be the woordes that I haue taken to entreate vpon, and be

Note. be thus much to say in Englysshe: Come, geue a reconing of thy Baylywike. Christ the author of pity, & louer of the saluatiō of his people, in the proces of this Gospel enformeth euery man which is his Baily, by the parable of a Baylye that he speaketh of, to prepare himselfe to make his aunswer, and to geue a reckonyng of such goodes as he hath receiued at Gods hand, whē the day of straight reckoning shal come, that is, the daye of Doome. And so I at thys tyme, through the helpe of God, followyng hym that is so great a Mayster of authoritie, because I knowe nothing that shoulde more drawe awaye mans vnreasonable loue from the vayne and transitorye ioy of thys world, then to haue in mynde the dreadfull reckonyng: So farre as God permitteth, I wyll shewe you

how

preſſe the ſorrow & woo that thou ſhalt euer be in and ſuffer. Therfore the deſyre of ſo great ioy, and the dread of ſo great paine (though the loue of God were not in thine hart) ſhould make thee afrayd to ſyn, for to thincke that thou ſhalt geue a reckoning of thy bailiwike Therfore as I ſaid, the firſt queſtion that ſhall be proponed to the firſt Baily (which is a Prelate or Curate of mens ſoules) is thys: How haſt thou entred? Friende how entredſt thou hither? Who broughte thee into thys Office? Truth, or Symonie? God, or the Diuil? Grace, or Money? The Flesh, or the Spirite? Geue now thy reckoning if thou can: if thou cannot, I councell thee without delay to learne. For if thou be called thus or it be night, and then for to ſtande dumme for lacke of Math. xx.

knowledge, and for confusion of thine own conscience, thou shalt fal into the sentence that here ensueth: Bynde his handes & feete, and cast him into vtter darkenes, wher is wailing and gnashing of teeth. Therefore I councell that thou aduise thee well, how thou shalt aunswer to thys question, How hast thou entred? Whether by calling, or by thine own procuring: For that thou wouldest labour in Gods Gospell, or for that thou wouldest be richly arayde, and liue easely? Answer to thyne own cõscience now, as thou shalt or it bee long, aunswer to God. Thou that hast taken nowe the order of Priesthod, whether thou be a Curat or no, who stirred thee to take so hie an office vpon thee? Whether because thou wouldest liue as a Priest ought to do, and

study

ſtudy of Gods law to preach, and moſt hartely to pray for the people, or for to liue a delicious lyfe, vpon other mens ſweate, and thy ſelfe to labour neuer a whit.

And here might I aſke a queſtion: why do men ſet their Children or Cosins to ſcoole, whether for to get them great aduaunce-ments, or to make them the better to know God, & to ſerue hym: This their intencion men maye ſee openlye, by the ſciences they ſet them to. Why I pray you, put men their ſõnes to the law Ciuil, or to the Kings court to write letters & writs, rather then to Philoſophie or Diuinitie, but becauſe they thinke that theſe Sciences ſhalbe meanes to make thẽ great men in the world: And why bether ſo few put to learne the word of God, & to be Preachers therof,

Queſtio.

Solutio.

Queſtio.

but that there is not such gaines, as is in the other. And so care they litle on both partes for godly liuing.

Solutio.

Iohānes Chrisostomus, Homelia. 27.

But certes true it is nowe that Iohn Chrisostom saith: Parents be louing to the bodyes of their Children, but their soules they care not for: They desyre their welfare in this world, but they passe not what they shall suffer in a nother. Some ordayne great fees for them here, but none ordaine them to Godwarde: The losse of their bodies they will sore bewayle, but the health of their soules they make no reckoning of. If they see them poore or sicke, they sorrow and sigh, but though they see them synne, they are nothing greeued. And hereby they shew that they brought forth the bodies, but not the soules.

And

And now to speake agayne of Priestes, if we take heede truly, we shall perceiue great abominations to be scattered in the church now adayes amongest Priestes, we shall well perceiue I say, that they come not all in to Christes folde by Christes calling, for to profit, but by other wayes to get them worldly wealth. And thys is cause of loosing of soules that Christ bought so deare and of many errours among the people. And therfore it is written in the booke of mournyng, where the Prophet speaketh thus to God: The enemy hath put his hand to althings to him desirable, for he hath let lawlesse folke enter in to the Sanctuary, of the which thou haddest commaunded that they should not enter into thy Church. The enemy is Sathanas, as his Note.

name soundeth, that hath put his hand to all that hym lyketh. For what synne might the fend by al his craft or engin haue sowen among men, that is not nowe adayes vsed? In what plentye is pride, enuy, wrath, and couetise? When wer they so great as they be now, and so of all other sinnes? And wherfore thinkest thou? but for because ther be lawles people entred into the Temple, that neither in them selues keepe the law of God, nor can teach other. And to al such saith God by the Prophet Osee: For that thou hast put away cunning or knowledge of Gods wyll, I wyll put thee away, that thou shalt vse no priesthoode to me.

Osee. iiii.

Note, that God and holy scripture expressely here forbiddeth men to take the state of Priesthood

hood on them, vnles they haue knowledge as behoouerth them. Thou thē that canst neither rule thy selfe nor others, after the law of God, beware how thou wylt aunswer, for God at thys dreadful doome shall say to thee: Come giue a reckoning of thy bailiwike how thou hast entred.

The second question that euery Prelate or Curate must aunswer to, is this: How hast thou ruled, that is to say, the soules of the Subiectes, and the goods of poore mē: geue now thy accompt. First, howe hast thou gouerned Gods flocke committed to thy cure: Whether art thou an Herd or an hired man, that doth all for his bodely hire: As a father, or as a wolfe, that eateth the sheepe and keepeth them not: Say on, whom hast thou turned frō their

cursed liuing, by thy deuout preaching and good ensample. Whom hast thou taught the law of God that was before ignorant? Ther shalbe heard a greuous accusing of fatherles children, & a straight alledging of all the flocke, that thou hast taken of them thy lyuing through their labour and sweate, & done nothing therfore, but let them go astray, wandring for pasture and water, and none geuen them by thee.

Directlye geue thy reckoning also, how hast thou ruled & spent the goods of poore men? Howe shalt thou tremble with horrible feare then, thinkest thou? Heare what saint Bernard saith, threatenyng Clarkes and Ministers of the Churche: They be in the place of saintes (saith he) and they do wickedly, in that they not holding

Barnardus.

ding them content wyth wages that are sufficient to their necessaries, but the ouer plus, that the needy should be sustained by, they be not ashamed to wast in the houses of their pryde and Lecherie, withholding to them selues wyckedly and curssedlye that whych shoulde be the lyuinges of poore men, with double wickednes truly they synne. First they do synne, in that they rob other men of their goodes. Furthermore, for that they misuse holy thinges in their vanities, and in their wickednes. Euery such Baylye therefore beware, for anon to the last farthing thou shalt recken & geue accompt. Thinkest thou thē that thou shalt not be disalowed of God, for that, that thou mispent. In brynging vp of yong ydle fellowes, nourysshed & taught as it were in a scoole

to blas-

to blaſpheme God in all maner of pointes of euill liuing, in feeding of fat Walkreis, of Hounds and of Haukes (& if ſo be, that is woꝛſt of all) on lecherous wome. Heare what is ſaid of ſuch: They haue lead their daies in vanitie and in wealth, and in a moment they be gone downe into hel. Think therfoꝛe I rede thee, that thou ſhalt render ſtraightly the accompt of thy bayliwike.

The third queſtion that thys Bayly ſhall aunſwer to, is thys: How haſt thou liued? What light of holyneſs haſt thou geuen and ſhewed to the people in thy liuyng? What myꝛrour haſt thou bene vnto them? Now geue thy reckoning, how haſt thou liued? Is a good ſhepherd going before his flocke with good enſamples, oꝛ as a lewde perſon? Is a man,

or a beast. It is wonder truely to see how the lyfe of Prieſtes be chaunged. They be clothed lyke Lords and Knights, they ſpeake as vnhoneſtly as any ribauld or harlot: as couetouſly for gaines do they procure, as anye Marchantes. They ride like Princes, and all this that thus is ſpent, is of poore mens goods, & Chriſtes heritage. Therfore ſaith an holy Doctor, ỹ clay of Egypt is tough and ſtincking, and medled wyth blood: the ſlates were hard to be vndone, for they were baken with the fyre of couetous, and with the layre or earth of luſtes. In thys point ritch men trauayl, & in thys watche they, lying in wayte for poore men. In theſe trauail Prelats that be blinded with to much ſhining of riches, that make them houſes like churches in greatnes

and

and superfluous abundance of
althinges, that with diuers pain
tures coulour their chambers, &
with diuers silkes and clothings
of coulours make the Images
gay, but the poore man for want
of clothes beggeth, and with an
emptye woumbe doth crye at the
doore. And that I say sooth, saith
this Doctor, oft times these poore
men be robbed for to cloth stocks
and stones. Of such speaketh the
Prophet Esaye: Who art thou
here? Or as how art thou here?
Here thou art occupying the place
of Peter, of Paule, of Thomas
or of Martine, but how? As Iu-
das was among the Apostles, as
Simon Magus among the Dis-
ciples, as a candell newly quent-
ched, that fumeth ouer all the
house, in stede of a light lantarne,
& as a smoke that blindeth mens

Note,

Esai. xx.
Quid tu
hic, aut
quasi
quid hic.

eyes

ges in steede of a cleare fire. If
you contrary thus the maner of
uing that Christ and his Disci-
es lefte to Priestes, here what
he Prophet Jeremy sayth: They Jere, 31.
haue entred, and they haue had,
nd haue not bene obedient: they
haue with false title or with their
false corrupt intention, had poore
mens goodes to their mysusyng,
and they haue not bene obedient
to the law of God in their own li-
uing. Therfore it is written that
they shal haue the hardest doome. Sapi, vj.
A hard doome or iudgement, for
that they haue misentred: a har-
der iudgement, for that they haue
misruled: the hardest iudgement,
for because they haue so cursedly
lued, beyond al other. Wherfore
I counsel thee betimes think how
thou wilt make thy reckoning.

The second Baily that must an-

swer

swer for him selfe and for other, is he y hath the rule of any Realme, Prouince, Shiere or Countries, as Kynges, Princes, Maires, Shiriffes, and Justices, & these shall also answer to the same three questions. The first, howe hast thou entred into thy office? Whether to profyte the people, to destroy falshood, & further truth, or for desire to obtain therby worldly worshipp and ritches? If thou take such an office more for thyne own worldlye profyt, then for to helpe the common wealth, thou art none of the perfect members of the church, but art a tirant, and it is to be feared least ther be many that despyse such estate. Some, that they may be enhaūced with ritches, & some that they might the rather oppresse such as they hate, and some be enhaunced in

taking

taking giftes, wherby they spare
to punish those that haue trespas-
sed, and so make them partners
of their synnes, & for bribes they
worke all thinges. And many such
when they be so high in office,
thincke not that they bee poore
mens sonnes, brethren, and ser-
uants, but thinke themselues to
be of a higher kinde of nature, as
they be aduaunced to worldly ho-
nour, which is but winde & vani-
tie. Of whom sayth God by the
Prophet: They haue raygned, Oseæ, 8.
but not by me: They haue bene
Princes, but I know them not.
So was Roboam kyng Salo- 2. Par. 10.
mons sonne, when he was first
king, aduaũced in his hart, when
the people of Israell came to hym
and sayd: Thy father in hys last
dayes put vpõ vs a great charge,
we desyre thee that thou woul-
dest

deſt make it lighter, and we wyll ſerue thee. The king aſked counſel of the older wyſe men, whych aduiſed him to anſwer them faire and that ſhoulde be beſt. But hee forſooke theſe wyſe mens counſels, and dyd after chyldren that were his play fellowes, and ſayd to the people, when they came againe: My leaſt finger is bigger then my fathers rydge bone. My father greeued you ſomwhat, but I wyll adde more thereto. The people hearing thys, rebelled againſt him, and tooke them another king: and ſithens that time, came neuer the kingdome whole againe. Wherfore it is good for Rulers to take ſober counſel, and to eſchew eare rounders, and alwayes to haue an eye of loue to the commons that they rule. For know they well, be they neuer ſo

lyte,

hye, that they shall come before a higher iudge to giue a reckoning.

The second question is: Howe hast thou ruled the people and the office þ thou haddest to gouerne? Thou that hast bene a Iudge in causes of poore men, howe hast thou kept this commaundement of God, that thou shalt not take heede to the person of the poore man, to be harder to him for hys powerty, nor thou shalt not haue respect to the ritch mans countenaunce, to spare or fauour hym in wrong, for his ritches? O Lord, what abusion is there among officers of both lawes now adaies? If a great man pleadeth wyth a poore man to haue ought þ he holdeth, euery officer shalbe ready to further the ritch man al that they may in his cause, þ he may haue the end that he desireth. But þ a Deut. 9.

poore men pleadeth with a ritche man, then shal there be so manye delayes, that though the poore mans right be open to al the coantry, for pure default of spendyng, he shall be constrayned to let hys cause fall. Shireffes & Bayliffes wyl returne poore mens wryttes with a Tarde venit, except they fele mony in their handes. And yet I heare say of men, that haue proued both courtes, that the court that is called more spirituall christen, is more curssed. Therfore it
Pro. xiij. is truly sayde: Giftes they take out of mens bosomes, to subuert the wayes of ryght iudgement. But in especiall the woordes of Christ are to be feared, who saith:
Math. vii In what iudgement ye iudge other, your selfe shall receyue the same, when ye shall come to geue accompt of your baliywike.

The

The third question is: Howe hast ỹ liued, thou that iudgest and punishest other for trespalling? A great Doctor saith: It behoueth thee that punishest other men for their trespasses, to eschew & flee their vices. For if thy selfe do vnlawfully, iudging other, thou condemnest thy selfe, sith thou doest that thing that thou damnest in other. Paule saith, why teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other men not to steale? Gregory sayth: Howe shall that man take rule of other, that cannot go before them in good liuing? And when anye man standeth before him in iudgement, he must take heede before what Judge he shall stand him selfe to take his iudgement after his dedes. But it is to be feared that many fare as the Roma, v.

two false Iudges, that woulde haue damned to death holy Susan, for that she would not cõsent vnto their lechery. Of the which it is written, they turned away theyr eyes, for that they woulde not see heauen, nor haue mynd of right iudgement. And so it fortuneth oft, that they which ar more worthy to be hanged, damne thẽ that be lesse worthy. As a Clarke telleth of Socrates the Philosopher, who on a time was demaũded why he did laugh: For I see saide he, great theeues leade litle theeues to hanging. I pray you whether is he a greater theefe ỹ taketh away a mans house & his land from him and his heires for euermore, or he ỹ for great neede stealeth a shepe or a Calfe? And suppose ye that sometime we haue not such Iudges, & men of lawe that

Susanna.

Socrates.

Valerius Maximus libro. 7.

that be very extorcioners and bribers them selues, & iudge other to death. But I admise thee that thus iudgest other men, to remember that þ shalt come into iudgement, to gene a reckoning of thy baylywike.

The third Bailye that shall be called to thys dreadfull doome, shalbe euery Christian man, that shal recken to hys Lorde God for the goods þ he hath had of hys. And here I wyl speake but of the first question, that is, howe hast thou gouerned thee & thy goods, and how hast thou entred here to thy goods? Beware ye that haue gotten any goods wrongfully, either taken by extorcion, by stelth, blury or deceite, woo shal be to you at this dredfull day. For as saint Austen saith, if he be cast into the fire, þ hath not geuen of his own

The third Bayly.

Austen.

goods righteously gotten: wher thinkest thou shalbe be cast, that hath stollen other mens goods? And if he shal bren with the fend that hath not clothed the naked: wher iudgest thou shall he bren, that hath made naked them that were clothed? But as S. Gregory saith, two things make men thus to lyue by rape of other mens goods, that is, desire of honour, and dread of pouerty. And what vengeaunce falleth on this syn of couetousnes, ye may se by a figure of scripture: When the angell sayd to the Prophet Zachary: Lyft vp thine eyne & see what is that that goeth out. And the Prophet asked, what is that? Then the Angel said, this is the pot going out that is the eye of the earth. And ther was a waight of leade, and ther was a woman sitting in the

Moralli. Grego. 8.

Zacha. 5.

mydst

midst of this pot, & the angel said this is Impiety, & he tooke her, and cast her into the midle of the pot, & tooke the gobbet of leade & cast it into the pots mouth. And the Prophet lift vp his eyne, and saw two wome̅ like spirites in the ayre, with wings like vnto kites or Buttocks, & they caried vp the pot betwene heauen & earth. And the prophet asked the angell, whither they would cary this pot: and he said into the land of Synnaar. This pot is couetise: for as a pot hath a wide open mouth, so couetousnes gapeth euermore after worldly goods, ritches, & honour. And as the licour in the pot profiteth not to the pot selfe, but the̅ that draw and drinke thereof: so worldly good oft profiteth not the keeper, but other that come after, as it is written: Hee that hath

Expositio.

money, that haue no fruit of it. And this couetise is ỹ eye of couetous men, for they be blinde to see how they should come to heauen. But to wyn worldly thinges they can see many waies, like to ỹ Owles and night crowes, that better see by night, then by day. The pece of leade is the sin of obstination, the woman sitting in the pot is Impiety, as the Angel saith, that followeth vnrighteousnes and auarice. A man through auarice doth lose the pity that they should haue of the mischief of his soule, sithes often men leese the lyfe of theyr soule by deadly syn, that they cõmit to get ritches. And also they lose ths pity that they should haue to their bodies putting thẽ selues to many great perils & ieopardies of their bodies both by sea & land & leseth compassion toward other men,

Eccles, 5.

men, & al maketh couetise. Thys pot is stopped with the gobbet of leade, when Impietye is closed thus by syn of obstination, by couetousnes, that it may not go out of the keepers hart by repentance, for as Job saith, when he is fulfilled, he shalbe stopped. The two women that bare vp the pot, wer pride and lust of flesh, that in the scripture be called the two daughters of the water Leche, crying: Bring, bring, & they had winges. The first woman which is pride, hath two wings, the first wing be graces or gifts spirituall, as cunning, wisedome, councel, and such other, of which gifts men are oft proud. The second wing is bodely grace or gifts, as strength, beutie, auncetry, with such other, of which also mē ware often proud. The wing of the second woman

Iob. xx.

be

de flesshly desires, & they be gluttony and slothe. Of gluttony speaketh S. Gregory, saying: When the belly is filled, the pricks of lechery be stirred. Of slothe sayth S. Austen: that Lot, while he was in business, dwelling amongst the shrewes in Sodome, hee was a good man: but when he was in the hylydie, in dronkennes he lay by his own daughters. And these women had wings like Gleydes or Puttockes, that wyth crying voice go seeking their meate, as Bartholomeus sayth: Thus fareth the couetousnes and feruent desire of flesshly mē, as witnesseth saint Austen: We see saith he, that rauenous fishes haue some measure, for when they hunger, they do rape and eate, but when they be ful, they spare: Only couetous men may not be filled or satisfied, euer

Grigorius

Augusti. de conflictu virtutes et vicia orum.

Bartholomeus de proprietatibus rerum.

Austen.

euer he taketh, and neuer hath he inough, neither dreadeth he God, nor shame of men, neither spareth father, nether knoweth mother: wyth hys brother hee accordeth not, nor with his friend keepeth truth. He oppresseth widowes, & harmeth motherles children: Free men he maketh bond, & bringeth forth false witnesse. He occupieth dead mens goodes, as though he neuer should dye. What madnesse is this, saith this Doctor, thus to lese life and grace, and procure the the soules damnatiō: to win gold, and loose heauen? And therefore saith the prophet, vnhappines shal compas them round about, trauel & vnryghteousnes is in the mydst among them. Also Innocentius, speaking of the harme that cōmeth of couetousnes, saith: O how many men hath couetousnes deceiued

Augustinus.

Psal. liiij.

Innocentius.

and

and spyrit: For couetousnes of reward of gifts that the king Balac promised Balaam, he would haue
Num.22. cursed the people of God, notwithstanding hys own Asse reproued him in his own consience, and all that was in him reproued, & hurt hys foote at a wall. And yet was he ouercome and lead away wyth couetousnes, which enforced hym what he might. Achan was stoned
Iosu.vij. for couetousnes made hym steale gold and precious clothes, against Gods commaundement. Gehesie
4.Reg.5. was stricken with misery, for that he sold Naamãs health, that came by the grace of God. Iudas for couetousnes solde Christ, and afterward hanged hym selfe. Anany & Saphira his wife did dye sodenly
Actes.5. because they denied to Peter the price or summe of mony that they receiued. Couetyse is cause, that

ritch

ritch men eate poore men euen as beasts eate grasse, keeping it vnder, this is daily sene. For if a rich man haue a field, and in the midst or on the out side a poore mā haue but one acre, or if a ritch man haue a whole streete, saue one house, that some poore brother of hys oweth, he neuer ceaseth til that he haue gotten it out of the poore mans hand either by prayng, or by bying, or by purchasing by dysceite. Thus fared it by kyng Achab, that by the procurement of his false Queene Iesabell, slewe the poore man Naboth, for that he wouide not sell hym hys vyneyard lying by his pallace. Whereupon saith saint Ambrose: Howe farre will ye ritch men stretch out your couetousnes? Wyl ye dwel alone vpon the earth, and haue no poore mā wyth you? Why put you out

Ambro. de suo libello de Naboth.

out your fellow in kind, and chal-
lenge to your selfe the possession
that kinde and nature hath made
cõmon to all men, both poore and
ritch. The earth was made com-
mon, and will ye ritche men chal-
lenge proper right therein? Na-
ture & kinde knoweth no ritches,
for she bringeth forth all maner of
men poore. For we be not gotten
with ritch clothes, nor borne with
gold and siluer. Nature and kind
bringeth vs naked into the world
both needy of meate and drinke.
Naked ỹ earth taketh vs againe,
as naked euen as she brought vs
hither. She cannot close our pos-
sessions and riches with vs in the
sepulchre. For kynde maketh no
difference betwene poore & ritch,
neither in comming hither, ney-
ther in going hence, all after one
maner she bringeth forth, all after

one

one maner closeth the in the graue Whosoeuer maketh difference betwene poore & ritch, abyde til they haue lien a litle space in the graue and then open & looke among the dead bones who was ritch, and who was poore. Except it bee as thus, that moe clothes be rotten with the ritch men, then with the poore. And that endamegeth thē that be aliue, & profiteth not them that be dead. Thus sayth the holy Doctor, of such extorcioners it is written: other mens fieldes they reape, and of the vine of hym that hath bene oppressed, they plucke away the grapes. They leaue men naked, & pluck away their clothes, that they haue not wherewyth to couer them from colde. And they lyft vp thys pot (that I spake of before) betwene heauen & earth for couetousnes of men, neyther hath

Iob.24.

hath charitie in earth to their bre-
thren, nor to God in heauen, and
they beare this pot into the lande
of Synnaar, that is to say, into ỹ
land of stench, that is hel. For ther
is stenck in steede of sweete smel-
ling as Esay sayth. Beware that
ỹ go not wyth thys pot, nor wyth
the woman therin, and in any case
take heede that thou marrye not
with her, for then ye must be both
one. This is that lecherous wo-
man and full of fleshlye delightes,
with whom kinges & marchants
haue cõmitted here in earth, and
with her vertues they haue bene
made ritch, whose damnation is
written in the booke of the Reue-
lation of S. John by these words
In one daye shall all her plages
come on her, death, sorrow & hun-
ger and fire shall burne her. For
stronge is God that wyll auenge
him

him on her. The kings of ỹ earth that haue done lechery with her, & haue liued in her delytes, when they shal see the smoke of her brenning, shall stand a far of weeping and waylyng, yea crying alas, alas, that great citie that was clothed with bysse, purple, and brasel and ouergilt with gold and precious stones and pearle, for in one houre al these great ritches shall be destroyed. Then shall they say that shalbe damned with her: we haue erred from the way of truth and righteousnes, and the light hath not shined vpon vs, and the Sunne of vnderstanding hath not risen to vs: we haue bene wearied in the waye of wickednes & of lustes, and haue gone the harde wayes, but the waye of God we knew not. What hath pride profited vs: or the boast of our ritches,

what hath it brought vnto vs? All is gone as a shadow of death, and we can now shewe no maner of holynes in our kindred. In our wickednes we be wasted away. Thinke therfore I councell thee, that thou shalt geue a reckonyng of thy bayliwike.

Here should be asked how hast thou gouerned thy wyfe, thy children, and seruauntes? Hast thou brought them vp after the lawes of God, and continued them therin, as muche as lyeth in thy power? But if thou hast brought them vp after an other waye, or suffered them to go at theyr owne will, think not but thou must giue accompts therof, when it shall be sayd: Geue accompt of thy bayliwike. But and if thou wilt auoid al the straight & hard accomptes, I councell thee, whatsoeuer thou

be,

be, to fall and cleane vnto the mercy and goodnes of God thrughe Christes merites, with a lyuelye faith and repenting hart for thine iniquities. And now therfore repent of thy life past, and amende, for if thou do not, & that in time, who shal graunt thee pardon, and release of thy accomptes.

¶ The second part of this Sermon.

IN this second part with the helpe of God, I will shewe first who shall call vs to thys reckoning. Secondly before who̅ we shall reckon: And finally what punishment shall be to them that be found false seruants and wicked, and what reward shall be geuen to them that be found faithful & true. For the first ye shall know that there be two iudgementes, the first anon after the departyng of the body & soule, which is a par-

ticular doome, wherof Luke speaketh in his Gospell. The seconde doome shall be anon after the generall resurrection, and that shall be vniuersal, and of this speaketh saint Mathew. To the first shall euery man be called one after another, as the world palleth. To the second shal we come altogether in the twinklyng of an eye. To the first men shall bee called by three Mat. 17. Somners or Sergeants, the first is sickness, the second age, the third death. The first warneth, the second threatneth, and the third taketh. This is a kindly order, but some time it falleth vnkindly. For some dye, that neuer wyst what was sickness, nor age, as children that be sodainly slaine. And some, yea and the most part now adaies that dye, depart before their pure and naturall age of death. There-

fore

fore I say, that the first that calleth vs to this especiall iudgemēt, is sickness, that followeth all mankind, so that euerye man hath it. And there is double sycknes, that some men haue, but not all, yet the first sickness is double, for some is within, in the midst of the soule, & some is without in the feblenes of the body, that needes must be destroyed, who in cōtinuance of time hymselfe is cause of corruption, as the Philosopher sayth, that there be feblenes in sickness. Now may a man see hereby, that though a man shut out of his house, that is his hart, all manet of worldly and fleshlye thoughtes, yet for all that euer he can do, he shall scantly suffice to thinke onelye on God, the space of a Pater noster whyle, but soin other thought of thyngs that be palling, entreth into the soule, Notetur.

and draweth her from the cõtemplation. But O good God, what a sickness is this, & heavy burthen vpon the sonnes of Adam: That on the foule mucke of the worlde we can thinke long inough, but on the Lord who the soule should haue most delectation by, we cannot thinke not so litle a space, but that the cockle wyll enter among the wheate. Of this sickness spake S. Paule when he sayd, I see an other law in my members, rebelling against the law of my spirite, and taking me to the law of sinne. So that it fareth by vs as it doth by a man that woulde looke stedfastly against the Sunne, and can not endure long for nothing, & yet for no default that is in the sunne, for it is most cleare in it selfe, & so by reason should be best sene, but it is for the feblenes of mẽs eyes:

Right

Right so sythens Adam our first father was put out of Paradise, all his offspryng haue bene thus sicke, as the Prophet saith: Our fathers haue eaten a bitter grape, and the teeth of their children be set on edge. The second syckenes that is common to all mankynde, cōmeth of feblenes of body, as hūger, thirst, cold, heate, sorow, werines, & many other, as Job saith: A man that is borne of a woman, liuing a lytle time, is filled wyth many miseries. But ther be other sicknesses that come to some, but not to al, as Lepry, Palsy, feuers, dropsies, blindnes, & many other, as it is sayd to ẏ people of Israell in scripture: But if ẏ keepe not the cōmaundementes that be written in the booke of life, I shal increase thy sorowes, & the sicknes of thy seede, great sicknes and long abi-

Gene. iij.

Eze. 18.

Job. 18.

ding. And ye shal vnderstand that God sendeth such sickenes other while to good men, and sometimes to shrewes. To good men God doth it for two causes: and that I say of sickenes, I would to be vnderstand of all manner of tribulation. The first cause, for that they should euer know that they haue no perfection of them selfe, but of God onely, & to encrease mekenes Of this sayth Paule: Least the greatnes of reuelation lyft or ertol me vp into pryde, to me is geuē the pricke of my flesh, the angell of Sathanas to smite me on ỹ neck, wherof I haue thryse prayed God that it should go from me: And he answered me, my grace is sufficient. For vertue is fulfilled in sickenes, whereof thus saith the glose: The Fend asking Job, to be tempted was heard, & not the Apostle,

asking

asking his temptacion to be remo
ued: God heard hym that shoulde
be damned, & he herd not him that
he would saue. For oft the sick mā
asketh many thyngs of the Leche
that he wil not giue him, & that is
for to make him whole of sycknes.
Also God sendeth Saintes often
times sicknes and persecution, to
geue vs sinful wretches ensample
of patience. For if he should suffer
his sayntes to haue such tribula-
tion in this world, & they thanke
him therfore, much more we wret
ches, that God hath sent to, not a
hundred part of their sorow, shuld
beare it meekely, sithens we haue
deserued a thousād times so much
as they haue. Wherefore as wee
reade of Toby, that on a day as he Tobi. 2.
was wery of burying of poore mē,
the which shoulde els haue beene
vnburied, and haue bene eaten of

Houndes

Hounds & fowles, as the carrens of other vnreasonable beastes, as he for wearines was layde to rest (through the sufferance of God) ỳ Swallowes that bred aboue in the house, made ordure which fell on his eyes, whereby he wared blinde. This is written that God suffred this temptacion to come to him for an ensample of patience to all them that came after. And so was also the temptacion of holye Job. And though Tobye from his childhod euermore did feare God, and kept his cõmaundements, yet was he not agreued against God, though that mischeuous blindnes fel to him, but vnmoueably dwelt in the dread of God, thanking him all the daies of his life. Loe here scripture expreẽly sayth that God suffred this holy man to haue that sycknes, to geue other that come after

after him an ensample of pacience. And also some tyme God sendeth sickness and tribulation to wicked men, & that for two causes. Fyrst for that they should dread God, & leaue their syn, as it is wrytten: Their sickness was multiplied, & after they hasted to Godward. For we see often, men in sickness know their God, that neuer would haue turned to hym whyle they were whole. Also God sendeth the sickness often, to agast other men, least they should folow their synne. As the sickness of king Antiochus, who God smote with such a plage, that wormes crauled out of hys body, he being aliue. And the stinch was so lothsome, that his frendes were weary therwith, & myght not suffer it: yea at length he myght not abide his own stinch, and then began he to know hym selfe and said: Antioch.

It

It is rightful to be subiect to God, and a mortal man not to hold him equall wyth God. And the storye saith he asked mercy of God, and made a vow vnto him ẏ he would make the city of Ierusalem free, & the Iewes as free as the men of Athens, & that he would honour Gods temple with precious aray, and multiply the holy vessels, and finde of his own landes the costs and expenses pertaining to the sacrifice, & that he would become a Iew, & go ouer all the land, preaching Gods lawe: And yet God gaue him no mercy as he desired, for neither was there in him contrition nor repentance that sprong of faith, but of odious payne. For what was in hym to forsake hys wickednes, when he was vnable to do good or euyll? And by thys vẽgeance that God tooke on this

king

ing, men may see what it is to be
disobedient to God. Also it is to
be taken heede, that when sickenes
commeth, euer it sheweth that the
patient is mortal, and that he shal
nedes dye, and though he may es-
cape this syckenes, yet can he not
eschew death, & so he must nedes
come to the reckoning.

The second Somner that shall call to this peculier iudgement, is age and feblenes, whose property is, although he tary with thee, he wil not leaue thee, tyll he hath brought thee to the third, that is death. But ther be many, though they haue this Somner with thē, yet they take no heede. He seeth how his head hoareth, his backe crooketh, his breath stinketh, his teeth fallen, his sight fayles, hys face riuely, his eares ware heauy to heare: what meaneth all thys, but

The second Somner. Properties of Death.

but that Age sommeth thee to the doome. But what more madnes can be then a man being called and drawen to so dredful a reckoning, where except he answer well, he forfaiteth both body and soule to damnacion for euer, if he see a litle mirth by the way, he thinketh so much thereon, that he forgetteth who draweth hym. So doth he that is stricken in age, who hath so great pleasure in thys worldes wealth, that hee forgetteth whether he is going. Therfore saith a holy Doctor, that amongst all the abuses of the world, most is of an olde man that is obstinate, for hee thinketh not of hys out goyng of this world, nor of his passing into the life to come. He heareth three messengers of death, but he beleueth them not, & the cause is, for the threefold cord that such an old

man

man is bounde wyth, is hard to breake. This cord is custome that is of three plites, which be these, idle thoughts, vnhonest speech, & wicked deedes. The which if they grow in a man from his childhod vnto mans age, they make a three fold cord to binde the old man in custome of synne. Therfore sayth Esay breake the bondes of synne. Esay. ibi. Think therefore whosoeuer thou be that art thus somoned, thou canst not escape, but that thou must make thy reckoning.

The third Sommer to this reckoning is death, and his condicio is this, come he first, or come hee last, he spareth neither poore nor rich, aged nor yong, nor he feareth no threatening, hee regardeth no prayer nor gift, nor graunteth any respite, but without delay he bringeth forth man to iudgement. Ther fore The third Sommer. Diffinitio mortis.

Augustinus. fore saith S. Austen, well ought euery man to dread ẏ day of death. For in what state soeuer mãs last day findeth him whẽ he goeth out of this world, in the same state it bringeth him to hys iudgement. Therfore saith the wise mã, sonne thinke on thy last day, & thou shalt neuer sinne. Now remember that thou shalt recken for thy baily wik.

The dai of iudgement I say also that ther shal be another day of iudgemẽt, to the which all men shall come together in the twinkling of an eye, and this shal be vniuersall. And lyke as to the other euery man shall be called by these three Somners, so to thys iudgement al the world shal be called with three general Somners, and right as the other three messengers shewe a mans end, so do these messengers tell the ende of the world. The first is the worlds sick-

sickness, the second is his age and feblenes, and the third is his end. The sickenes of the worlde thou shalt knowe by charitie waxing colde, & his age and feblenes thou shalt know by tokens fulfilled, and his ende thou shalt know by Antichristes pursuing. First I sayde þ shalt know the worlds sycknes by charitie waxing cold. Clarkes that do write on natural thinges, saye that the body is sicke, when that his kindly heate is to litle, or when it is to much. Then sithens vnderstand as thus, that all men is as one body, whose kindly and naturall heate is charitie, that is loue to god, and loue to thy neighbour, vnnatural or vnkindly heate is lustfull loue to other creatures. When therfore thou seest that the loue of men to Godward, and to their neighbors is cold, litle, and

To know the worlds sickenes.

saint, & the loue of worldly thyngs and lustes of the flesh is great and feruent, then know thou well that vnkyndely heate is to great, and kindly heate is to litle. That this is a knowledge of this sickness, I may proue by Christes autority, Mat. 23, for he him self gaue this as a signe drawing to the end of the world, for that wickednes shalbe plenteous, charity shal waxe cold. Therfore when thou seest charity thus litle set by of the world, & wickednes encrease because the worldly thinges be most set by and loued, know well, that the world and his wealth passeth, & that this Somner is come. And thus saith saint 2. Tim. 13 Paule, wot thou well y in the last daies shal come perilous times, & ther shalbe men louing thē selues, that is to say their bodies, and all things belōging therto, couetous-

nes

nes borne vp with pride, vnobedient to father & mother, felowes without affection, without peace, blamers, incontinent, vnmylde, without benignity, traitors, rebels, swelling, louers of lustes more then of God, hauyng a likenes of piety, more then the vertue therof & these flee thou. When thou seest the people of such fashion, knowe thou well that the first Sounner warneth al the world, that ỳ day of reckoning drayweth toward.

The secoud Sounner that shall warne al the world, is the age of the world & his feblenes, & sheweth tokens fulfilled, but I knowe well that we bee not sufficient to know the times ỳ the father hath put in hys own power, to shewe certaynly the day, the yeare, or the houre of iudgement. This knowledge was hid from the very Apo-

stels of Christ, & also frō Christes manhod, as to shew it to vs. Neuertheles we may by authority of scriptures, with reasons & expositions of holy men, wel and openly shew þ this day of wrath is nygh. Least any man say in his hart, as it is written of the foolish Bayly, that saith: My Lord doth tary to come to iudgement, and vpō hope therof he taketh vpō him to beate his felow seruants, & to eate and drinke, & be dronken. I shal shew you that this day is at hand, but how nye I cānot say, nor wil not. For if Paul said a thousand, three hundred yeare & more past, we be those on whom the endes of the world be come, much more may we say the same, that be so muche nere the end then he was. Also S. John Chrisostome sayth: Thou seest darkenes ouer al, & why dou-

Luke.22.

1.Cor.10.

Chrisostomus.

test

test thou that the day is at an end? First on the valleis is darkenes, when ẏ day draweth downward. When therfore thou seest the valleis darke, why doutest thou whether it be nere night or no? But if thou see the sunne so low, ẏ darknes be vpon the hyls, thou wylt say doutles that it is night. Right so if thou see in the seculer men, that darknes of syn begynneth to haue the mastry, it is a token that the world endeth. But when thou seest Priests that be put in the top or suffrancy of spirituall dignitie, that should be as hyls among the common people in perfit lyuyng, that darknes of syn hath got the vpperhand of them, who douteth but that the world is at an end? Also Abbot Joachim in the exposition of Jeremy saith, that from the yere of our Lord. M.CCC. all

A proper similitude.

Ioachim.

times be to be suspected to me, & we be past this suspect time nygh CC. yeares. And maide Hildegar, in the booke of her prophecies, in the third part the .x. vision and .vij. chap. moueth this reason: Right as in vij. daies god made ỹ world, so in .vij. thousād yeres the world shal passe, & as in the first day man was made and fourmed, so in five thousand yeres he was brought againe and reformed, & as in the seuenth daye the worlde was full made, and God rested of his working, so in the seuē thousand yere the number of them that shall bee saued, shall be fulfilled, & then shall the Saintes wholy rest in bodye and soule. If then it be so as thys Maiden saith, that seuen thousād yeares in passing of the world accord to the seuen daies in making of it, let vs see what it wanteth

Mayde Hildegar.

Aduerte.

that

that these seuen thousand yeares be not fulfilled. For if we number the yeares from the Natiuitie of Christ, to the yeares from the beginning of the world, following the mynde of Iustin, Bede, Origene, & the perfectest doctors treating on this matter, it is passed now almost fiue thousand & fiue hundred yeres, as it is open in a booke called Speculum iudiciale. So it followeth that thys last daye is more then halfe gone, if we shall geue credence to thys Maydens reason. But if we leane to the Gospel of Mathew, we shall finde that ỳ Disciples of Christ asked three questions. First what time the citty of Ieruſalē should be destroied. The second, what tokens were of his cōming to iudgement, and the third what signe should be of the end of the world. And Christ gaue

Augustinus.

Mat. 14.

no certaine time of these thinges when they should fall, but he gaue them tokens, by the whych they might know whē they drew nere. To the first questiō of the destruction of Jerusalem, he sayd: when the Romanes come to besiege the city, then soone after it shall be destroyed. And as to the second and third he gaue them many things, as were these: that Realme shall rise against realme, and people against people, & that there should be pestilence and earthquakes, the which we haue seene in our daies. But the last token that he gaue was this: When ye see the abomination of holynes spoken of by Daniel, stāding in the sanctuary, thē who so readeth, let him vnderstand. Upon which text argueth a Doctor in a booke ỳ he maketh of the ende of the world. If the

Note

wordes of Daniel haue authoritye (as God sayth they haue) then it sufficeth to number the yeares of ỳ world, to take that Daniel hath written. Now Daniell in the .xij. chapter, speaking of this abomination, signifieth by the ceasing of the holynes of the Jewes, the which fell, when by Titus & Vespasian Jerusalem was destroyed, and the people of Jewes wer dispersed in all the world. And this abomination as Doctors say, shal be in the great Antichristes daies a thousand, two hundred, & ninty daies. Now proueth this Doctor that a day must be taken for a yere both by autority of scripture in the same place, and in other, & also by reasõ. And so it is thought to this Clarke, that the greatest member of Antichrist shall come & appeare more in the .xiiij. hundreth yeare Dan. xij.

from

from the birth of Christ, then any time els before, which number of yeares is now fulfilled, not fully xij. yeares wanting. And this reason put not I as to shew anye certaine time of his cõming, seyng I haue not the knowledge, but to shew that he is nye, but how nye I know not. But take we heede to the fourth part of the second vi-
Apoca. 6. sion of S. John, in the booke of Reuelations, in the which vnder the opening of .vij. seales is declared the state of the church frõ the time of Christ to the ende of the world. The opening of the .iiij. first seales shew the estate of the church from the time of Christ, to the tyme of Antichristes appearing, and hys foregoers, the whych is shewed in the openyng of the other three
The first Seale, seales. The opening of the fyrst seale telleth the state of the church

in

in the tyme of preaching of Christ and his Apostels. For then ỹ first beast that was a Lyon, gaue hys voice, that betokened ỹ preachers of Christes Resurrection and hys Ascention. For then went out a white horsse, and he that sat vpon ỹm had a bow in hys hand, & hee went forth ouercõming to ouercome. By this white horsse we vnderstand the cleane life and conuersation that those Preachers had, and by their bow their true preaching, pricking sorrow or repentance in mẽs harts for their syns without flattering. They went out of Jewrye that they came off, winning & ouercomming some of the Jewes, & made them to leaue the trust that they had in the olde law, & to beleue in Jesus Christ, and to folow his teaching, & they went out to ouercome the Paynims,

Expositio.

nims, shewing to them that theyr Images were no Gods, but más woorke, vnmightye to saue them selfe or any other, drawyng them to the beliefe of Jesu Christ God and man. In the opening of the second seale there cryed a Calfe, which was a beast wōt to be slain and offered to God in the old law. This sheweth ỹ state of ỹ church in the time of Martyrs, that for their stedfast preachyng of Gods true word, shed their bloud, & that is betokened by the red hors that went out at the openyng of thys seale, & this estate began at Nero the cursed Emperor, & endured to the time of Constantine the great that endowed the Church. For in this tyme manye of Christes seruants, and namely the leaders of Christes flock, were slaine, and of xxij. Bishops of Rome, that were be-

The second Seale.

Expositio,

Nero.

Constantinus magnus,

betwen Peter & Siluester ỹ first, I reade but of.iiij. but ỹ they were Martyrs for the lawe of Christ. And also in the time of Diocletian the Emperour, the persecution of Christian men was so great, that in.xxx.daies were slain.xxij.thousand men & women in diuers cõtries, for ỹ law of God. The opening of the third seale telleth the state of the Church in the time of heretickes, that is figured by the blacke horsse, for false vnderstanding of scripture: For then cryed the third beast that is a Man, for at that time was it nedefull for to preach the mistery of Christes incarnation and passion, against the heretikes that take amysse these pointes: how Christ tooke beyng mankynd of Mary, he being God as he was before, and his mother being Maide before & after. The opening

Siluester.

The third Seale.

Expositio.

The.iiij. seale, Expositio.

opening of the fourth seale telleth the state of the church in the tyme of hypocrites, that be tokened by the pale horsse, that be signes of penance without fayth, to blynde the people, & he that sat vpon this horsse, his name was Death: for they slay gostly them ꝑ they leade and teach to God by other wayes then by Christ, and hell followeth them, for hell receiueth thase that these men deceiue. At that tyme shal it be neede that the forth beast that is the Eagle flieth hyest of all fowles, make his crye to rayse vp the Gospell, & to prayse Gods law aboue al other, least mens wits & their traditions treade down and ouergrow the law of God, by enforming of these hypocrites. And this is ꝑ last estate that is or shal be in the church before the cõming of the great Antichrist. The ope-

ning

ning of the fift seale sheweth the state of the Church ꝑ then shal follow, & the desires ꝑ the folowers of Gods law shall haue, after the end of this worlde to be deliuered of this wo. The opening of the fyrst seale telleth the state of the church in Antichristes time, which estate ye may know to be when ye see fulfilled that S. John prophecied to fall in the opening of thys seale, wher he saith: After this I saw foure Angels standing vpon four corners of the earth, holdyng the foure wyndes that they blow not vpon the earth, vpon the sea, nor vpon the trees. The four angels be the number of all ꝑ deuils ministers, that in those daies to do their maisters pleasure shall stop the foure wyndes (which be the foure Gospels) to be preached, & shal let the breath of the holy goost to fall

The fift Seale.

The first Seale.

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to fall vpon men, that they myght mourne for their synne to amende their lyfe, and also vpon them that wouilde increase in vertue, & vpon perfect men. What after this is to
The. vii. Seale. come: but that the mistery of the seuenth seale be shewed, that he come in his own person, who Jesu Christ shal slea with the breath of his mouth, when the Fend shall shewe the vttermost persecution that he and his seruants can do to Christes subiects, and that shal be the third warning that the world shal haue to come to this last iudgment. In all this matter I haue sayd nothing of my selfe, but of other Doctors that be approued.

I said also in my second principal part, that it was to be knowne before what Judge we must recken, that is, God him selfe, he that seeth all our deedes, and all our thoughtes